The Alliance Weekly

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AUGUST 7, 1957

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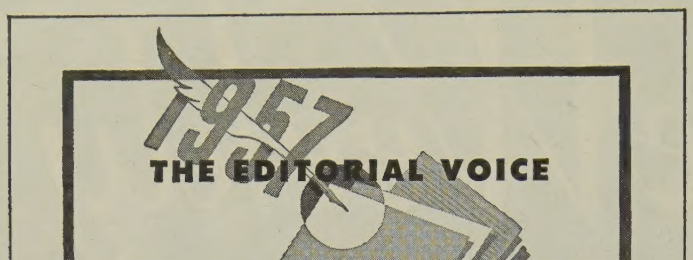
MOSLEM MUSICIANS, WEST AFRICA

In this issue

The Comparative or the Superlative Life

By Rev. Charles A. Epperson



LET NO ONE BECOME NECESSARY TO YOU

Every believer has had or will sometime have the experience of leaning hard on the example of someone wiser and more spiritual than himself and looking to him for counsel and guidance in the Christian life.

This is good and scriptural and not to be condemned. Happy is the newborn babe in Christ who can find a pure and holy soul whom he can take as a model and from whom he can learn the ways of the kingdom. Such a one can act as a mentor to save the young Christian from many mistakes and pitfalls into which he otherwise might fall.

Much is said about this in the Scriptures and many examples are found there. Joshua had his Moses, Elisha had his Elijah and Timothy his Paul. It speaks well of the humility of the younger men that they were willing to learn and of the patience of the older ones that they were willing to teach. Had Moses, for instance, withdrawn his company and refused to be bothered with the young Joshua the history of Israel would have been different, as it would have been also if Joshua had been too proud and self-assured to sit at the feet of Moses.

The master-disciple relationship is normal and wholesome up to a given point; after that it becomes harmful both to the master and to the disciple. A tiny babe at the breast is a beautiful and natural thing to see, but a four-year-old child that has not been weaned is doing injury to itself physically and psychologically. Such an abnormality would reflect on the child's intelligence and on the competence and wisdom of the mother.

Elisha followed Elijah till he had learned from him all the old man could teach him; then God took Elijah away and the young man was on his own. The finest compliment to Elijah's ability as a spiritual teacher was paid by none less than the Lord Himself when He took the teacher to heaven and left the disciple to carry on without him. The old man of God had done his work well and the younger man needed him no more.

This kind of thing has been repeated innumerable times down the centuries; the teacher makes himself unnecessary and passes on and the disciple stands upright and begins to walk with no one to lean on. This is as it should be, for the teacher cannot stay always. Time carries him away and the cause of truth must be served by those whom he has taught and inspired while he walked among them. Has he failed to teach well or has the disciple failed to learn, the work of God will falter and halt and the world be poorer as a consequence.

To the one who is advanced enough to hear it I would say, *Never let anyone become necessary to you.* Be meek enough to learn from the lowly and wise enough to learn from the enlightened. Be quick to profit by the experiences of others and stay alert to the voice of wisdom from whatever direction it may sound. As the bee soars for nectar where the blossoms are thickest so you must search for spiritual nectar where it is most likely to be found, which is among those Christians who are the most consecrated, the most prayerful and the most experienced.

Every man has some contribution to make to your life if you know how to receive it; certain men will astonish you with their ability to answer your unexpressed question and tell you what is in your heart. But never attach yourself to any man as a parasite. Adopt no man as a *guru.* Apart from the inspired writers of Holy Scriptures no man is worthy of such confidence. The sweetest saint can be mistaken.

I repeat, Never let any man become necessary to you. Christ alone is necessary. Apart from Him we are completely wretched; without Him we cannot live and dare not die. Our need of Him is real and vital and will outlast time and go on into eternity. That deep and desperate need is met by Christ so completely that when we have Him we need no one else. We may receive help from our fellow Christians as they from us, but our need for them is relative and fleeting. Let anyone become spiritually indispensable to us and we have deserted the Rock to build on shifting sand.

It requires deep consecration, I admit, and complete detachment from earthly interests to reach such a place of independence. And it is only after we become completely dependent upon God that we can walk without leaning on men. It takes much prayer and quiet contemplation to maintain the nice balance that will permit us to receive help from our fellow Christians and at the same time be sweetly independent of them. But we should not despair; it is not beyond the possibilities of grace. Not even for such weak Christians as we are.

•

QUOTES FROM OUR CONTEMPORARIES

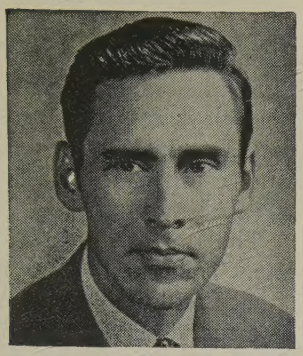
This timely interrogation comes from the pen of Samuel Young in *Herald of Holiness:*

"Are you dwelling on technical abstractions in order to avoid actual obedience and the way of the cross? . . . Do you avoid the issue of heart holiness by theological hairsplitting, and thus fail to become crucified with Christ in your own experience?"

Robin T. Sheldon says in *The Life of Faith:*

"Music which is produced merely for its own end, or because it is the normal thing to have in church, is not an acceptable offering to God. It must be offered in spirit and in truth."

The Comparative or the Superlative



Mr. Epperson

Every Christian may choose whether he will grovel in the depths of the comparative—or rise to the heights of the superlative life in Christ

A sermon by REV. CHARLES A. EPPERSON

OMPARING spiritual things with itual as we exercise the gift of ernment is proper. That is not sort of comparisons to which l had reference when he wrote, r we dare not make ourselves of number, or compare ourselves h some that commend them- es; but they measuring them- es by themselves, and comparing nselves among themselves, are wise" (2 Cor. 10:12). Making parisons of this kind is definitely nal. "For not he that com- ndeth himself is approved, but m the Lord commendeth" (verse

aul set for us an example and andard. His testimony is found ne passage which begins, "Giving offence in anything, that the istry be not blamed: but in all gs approving ourselves as the isters of God, in much patience, fflictions, in necessities . . ." Cor. 6:3-10). The objective of ministry is to "come in the unity he faith, and of the knowledge he Son of God, unto a perfect , unto the measure of the stature ne fulness of Christ" (Eph. 4:13). pitomizing these verses, they ht sound like this: "We dare not pare ourselves with ourselves or others, knowing that human surements are faulty. We dis- ciate ourselves from those who nd we seek to leave the carnal ne comparative and go on to the superlative, the fullness of the stature of Christ."

When we observe others making comparisons we readily agree that "Comparisons are odious." We very quickly detect and detest carnal pride in others, but are slow to detect it in ourselves. Pride causes us to have an insatiable desire for one of two things: consolation or exaltation. We want to be consoled if we have not attained, and we want exaltation if we have. It is the spirit of a child who has failed his examination. He will say, "If I'd had a different teacher . . . if the lessons hadn't been too hard . . . if I hadn't been sick . . ." And he goes on making his excuses. "Besides all that," he'll say, "plenty of the others didn't pass either." What a consolation! How many of us get consolation from the fact that we are not too much worse than those around us?

On the opening night of Council in Charlotte, N. C., on May 15, Mr. Epperson delivered this searching message on living in the comparative. It has been necessary to abridge the message for publication. Those who heard it and those to whom it comes for the first time will agree that the author is probing to the heart of a serious condition and that he presents the one effective solution.

Previous to 1949, when he accepted the call to become pastor of the Gospel Tabernacle in Louisville, Ky., Mr. Epperson served three successive pastorates in the South Atlantic District. Asheville, N. C., is his home city.

The same child will use the same comparative on another occasion, "We had an examination and I made a hundred!" This time he is seeking exaltation. This spirit invades every facet of society and gets into religion too. We appraise those above us as "big wheels" and those below as "peanuts." Of the man above we say, "He got the breaks. He had the inside track." Of the fellow beneath we say, "He didn't have what it takes." We look pretty good by the comparative in either direction.

When a person lives in the comparative he becomes complex and critical. He reports on the deficiencies of others and he does it with a great deal of delight. He has a file marked "human failures," but none of his own are listed; they are under another heading. Another brother, who is equally a realist, sees opportunities and experiences blessing, and though he must reprove and rebuke, he will not permit the poison of asps under his tongue or in his heart.

We compare our material prosperity, and the result of that is always dissatisfaction. We check the year and make of our cars. We estimate the financial status of our friends. I think we would be happy with what we have except that others have more and they are no better than we are.

We are tempted also to compare our backgrounds. This is one of the things that is symptomatic and

should be dealt with in the very first session of Council. The devil will even use Council to discourage and upset us when we hear someone who preaches better than we do or has greater success. The Lord would have us cease comparing backgrounds lest we become resentful.

Resentment keeps us from spiritual victory. Where there is resentment there is no repentance. And where there is no repentance there is no revival—and no healing. Most of us know the words of the fifth chapter of James, and we know that it says, "Call for the elders of the church." I wish more of our folk would obey that injunction. In the same chapter there is another word beginning with the letter "c." Not only are we to call but also we are to "confess" our faults one to another and pray one for another that we may be healed. I believe that it is just as important to confess our weaknesses and our faults and our failures, taking a humble place, as it is to call for the elders of the church.

Not only do we compare our prosperity and our backgrounds, but we compare our sufferings, and I think this is the most wretched comparison of all, for we become bitter and this spirit permeates the personality and soon we feel that everybody is against us.

But the degree in which we live in the comparative is best discerned in what we think of our ministries —our own and the ministries of others. The result here is debilitating discouragement.

Most of us would be willing to do most anything if we were appreciated for it. If somebody would call it "appreciation night" I imagine that we should be willing to be burned at the stake, especially if we could have a good crowd to see us well done. Oswald Chambers said, "We never shrink from the heroic or the fascinating, but if our following of Christ is external only, then it's no following at all." There must be a going forth to an internal martyrdom until we are no longer influenced by the success standards of the world. When our thoughts are brought into "captivity to the obedience of Christ" we no longer battle imaginary opponents.

In our comparisons we also become introspective and analytical. I've used those two words together because if we are not probing into our own miserable self-consciousness we are analyzing somebody else's weakness. Jealous for God's glory? No, not always. Sometimes *jealous,* period. Let me change that—jealous, exclamation point! This results in our attacking outward expressions rather than inner deficiencies that may be afflicting our own selves. Of course, a person gains a reputation by attacking, but sometimes there are hidden things that are not under the scrutiny of the attacker. Thank God that we are spared from the attacker, for we should have condemnation without consideration. It is equally a blessing that we are not the attacker's friend, for we might receive consideration without any correction.

The story which best illustrates how the comparative works is the parable of the laborers in the vineyard. Jesus said, "The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." He sent them out with the agreement that they would receive a penny at the close of the day. Later he hired other laborers. At the close of the day he told his steward that he should begin paying those that came last and proceed to the first. And those who cam last were given a penny. The Scrip ture says that those who had worke all day supposed that they shoul have received more (the compara tive), but they also received a penn and "they murmured against th goodman of the house." They con plained that they had worke throughout the day, bearing th burden and the heat. It was a though they were saying, "We' been in this district all these yea and do you think we ever get break?"

The Lord said, "You agreed wit me. Take that thine is, I will d what I will with my own." Oh, that one secret of victory: just to let th Lord do what He wants to with H own. Don't try to be an amateu providence in somebody else's lif Let the Lord do what He wants t with His own. "Is thine eye evil asked the Lord, "because I a good?"

We ought to leave the egocentri elevation from which we are alway looking out from ourselves and ourselves and for ourselves. W should depart from the place of va hero worship or the place of vicio deprecation of our fellows. W should come with Isaiah and behol the Lord high and lifted up, His tra filling the temple. We should he those awful words, "Holy, holy, hol Lord God Almighty." Come to th place where John stood when he sa the Head of the Church and fell His feet as though dead.

We don't have to seek blessin We are blessed with all spiritu blessings in heavenly places Christ. The Lord is our portion an our inheritance. He is our shiel our defender, our defense. He is ou exceeding great reward, our treasur our pleasure, our delight. This is th tenor of all the Word of God.

The blessing of God as reveale in the Book of Job is on the ma who loves God for Himself alon Blessing is not on caravans an camels and goods and family an prestige, but on a poor man wh sits in the ashes naked, and lov God for Himself alone. The blessi of God manifested in the psalms a state of spiritual intoxication. Th psalmist, hounded, hunted and ha

(Continued on page

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The New Testament Church

By REV. WILLIAM F. BRYAN

Conclusion

V. Her Fellowship

HE unique principle which estab-
ies Christianity as entirely dif-
ent from all other religions is the
utiful and personal relationship
sting between the genuine Chris-
n and the living Christ. Paul
ers to this fellowship as being
rried to Him who is raised from
dead that we might bring forth
it unto God (Rom. 7:4). A fellow-
p that is so personal will of
essity affect every part of our
ristian life and conduct.

n Hebrews 3:1 the writer de-
ibes Christ as being the Apostle
l High Priest of our profession.
e office of the priest is a solemn
ng. He is to minister at the altar,
ering sacrifices and prayers. The
owship we are to have in Christ
in part, a sharing of this high and
y office (1 Pet. 2:5). It is to stand
h Him in a ministry and position
t is said to be both "holy" and
yal."

Many professed Christians have
epted the mistaken theory that
ristian fellowship is merely the
ult of more than one Christian
ting together on a friendly basis.
r text settles this question once
l for all; it is a fellowship with
Father and with His Son, Jesus
rist. Hence the "holy priest-
d" and the "royal priesthood."

The exalted experience of the
urch is a matter entirely of grace
l completely excludes any thought
merit or personal conceit. We are
lted to a royal priesthood through
merits of Him who condescended
step down to the place of a
ner upon the cross. What is more,
office is carried out by the work-
of that same grace, because "we
w not what we should pray for
we ought: but the Spirit itself
keth intercession for us with

"That which we have seen and heard
declare we unto you,
that ye also
may have fellowship with us:
and truly our fellowship
is with the Father,
and with His Son Jesus Christ"
(1 John 1:3).

groanings which cannot be uttered."

No man can understand this truth and think meanly of prayer or speak lightly of his high office in Christ. Prayer fellowship is possibly the greatest experience of the human soul apart from the crisis of the new birth or the infilling of the Holy Spirit. It is in prayer that one offers the most acceptable sacrifice to God, expresses the deepest devotion and renders the highest service. This phase of our fellowship is mentioned first because other expressions of our fellowship, though different in nature, are affected by prayer.

The popular interpretation of fellowship never includes suffering; nevertheless Paul, in his letter to the Philippians (3:10), refers to the fellowship of Christ's suffering as one of the things he desires at all costs. We cannot know the Father and His Son, Jesus Christ, in reality without knowing something of His suffering. The better we become acquainted with a person the more we share his feelings and thoughts, even in human relationships. This is true to a much greater extent when we consider the church and her divine Head.

The church is what she is because we have the Spirit of Christ. Therefore, in her pure and normal state, she must share His position in relation to all things. Under the oppression or testing of Satan she is to rejoice that she is partaking of the suffering of Christ (1 Pet. 4:13). John Bunyan, Madame Guyon and countless others have confirmed the Word, in that their powerful lives were marked by suffering. Let it be remembered that we are not referring to suffering for natural causes, but rather to the fellowship of Christ's suffering.

The true prophet of any dispensation, including our own, must be prepared to suffer for the truth. A gaudy, fickle people do not like to be reminded that they are of the world. A prosperous, selfish age does not like to face up to sacrifice and self-denial, to say nothing of a personal holiness that limits their friends and interests. Therefore, the believer who is sweetly true to the Spirit of Christ will not have to worry about avoiding the suffering of Christ; it will come about naturally.

The one who has fellowship with Christ, in the scriptural sense of the word, will not only suffer with Him; he will be hated. It is possible to become critical, negative and legal, a condition which grieves the Lord and helps no one. We would not appear to stand in the camp of the faultfinder; but there is an eternal principle which we overlook to our undoing and confusion.

Just before our Lord suffered He armed the disciples and all who would follow in this fellowship with some basic facts. In John 15:19 we hear Him saying: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The very nature of this statement makes it effective as long as the church is in the world.

Our greatest danger is compromise. If we let down sufficiently and get people who love the world into the church, the church will be in a position of utter helplessness and defeat. The changeless Christ is at enmity with the spirit of this world, and to compromise with the world is to become corrupt by surrender. This is the reason for the church's apparent prosperity and utter powerlessness. No one likes to be hated, but we do well to recall the warning: "If ye were of the world, the world would love his own: . . . but I have chosen you out of the world, therefore the world hateth you."

Our fellowship with the Father and with His Son, Jesus Christ, is not a light thing, but it is joyful. The same grace that exalts us to share in His suffering and opposition makes us to share in His riches. Our title deed is found in First Corinthians: "Therefore let no man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's" (3: 21-23).

Those who inherit or share in an estate do more than discuss its value; they enjoy it. The church is invited and expected to enter into all that was purchased on the cross. That includes the joy of personal cleansing, inward peace and the actual inflow of divine life. With this fellowship in actual experience comes the privilege of fellowship in personal practice—the approach of a child to his Father, the benefits of a family name and the intimate experience of family counsel and protection. The very nature of these experiences makes the matter of separation and consecration the most natural and normal thing.

If we spend enough time in personal fellowship with the Father and His Son, Jesus Christ, the majesty, dignity and holiness of the Christ will be witnessed in the church. The preaching will be sane and definite. The music will be pure and majestic, and the service reverent and devout.

There is no doubt that much of the cheap psychology, light music and poor dramatics offered in the name of the church is presented by men who are sincere. The answer is always the same: they hope to bring truth down to the level of those who are not seriously inclined. The tragedy of our day lies in the fact that so many in the position of leaders and promoters have never had a personal encounter with the true Head of the church. When they do, they will understand that it is impossible to accommodate divine truth to human convenience or bring sacred things down to the thoughtless crowd.

Be Thou Supreme, O Jesus

Be Thou supreme, O Jesus Christ,
Nor creed, nor form, nor word
Nor holy church, nor human love,
Compare with Thee, my Lord.

Be Thou supreme, O Jesus Christ,
Thy love has conquered me;
Beneath Thy cross I die to self,
And live alone to Thee.

Be Thou supreme, O Jesus Christ,
My inmost being fill;
So shall I think as Thou dost think,
And will as Thou dost will.

Be Thou supreme, O Jesus Christ,
Thy life transfigure mine;
And through this veil of mortal flesh,
Lord, let Thy splendors shine.

—J. Temperley Grey.

The church may write her bylaws, launch her reforms or restate her doctrines, but all will be futile until she pays the price to renew her fellowship and possess her possessions in the Lord Himself. John was not writing thoughtlessly when he opened his epistle with the explanation that he was writing for one primary purpose, that we might have fellowship with the Father and the Son.

One phase of our fellowship can never be fully appreciated in our present state. There are many references to this, but we mention only a few. The church must suffer with Christ, serve with Him, rejoice in common friends and oppose common foes; but it does not yet appear what He has in store for this tried and faithful Bride. There are a few things that are sure, however. According to Colossians 3:4 the full revelation is geared to the second appearing of the Lord Jesus Christ.

In the preceding verse it is written that our lives are hid with Christ in God. Every aspect of the deeper fellowship of the church is beyond the prying eyes of the casual, unbelieving throng. Our sweetest moments of communion, our deepest lessons of faith and obedience, our greatest victories and defeats all occur in the secret place. More than that, our ministries can never be properly evaluated by the best of men. In a very real sense our lives are hid with Christ in God.

At the appearing of Christ we will appear in an entirely new light. All that can be burned will submit to the flames; only that which can abide the fire will remain as worthy of attention. Our lives will appear then in true perspective for the first time. Popularity, personal talent and mathematical comparisons will be seen for what they really are. When our lives appear in this perspective we shall enter into the last phase of divine fellowship.

John, in the third chapter of his First Epistle, says: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Therefore, we conclude that the ultimate will be to share in His glory. Herein is the fulfillment of the Word: "If we suffer we shall also reign with him."

If this is a true picture (and it is), then what manner of persons ought we to be? What manner of service should we offer? Men who have had their own mount of transfiguration and understand that they are to share in that glory at His appearing will walk before Him in fear and trembling. They will value His fellowship above all pleasures. Their tones will be subdued when speaking of Him, their hearts quickened at the thought of His appearing.

We do not need better methods; we need better men. We do not need better organization; we need greater anointing. All the twentieth century church needs today is a healthy and vital relationship with her Head in whom dwells all the fullness of the Godhead bodily, for "ye are *complete in him,* which is the head of all principality and power." ◆ ◆

DAVID R. ENLOW, Editor

HOME

ree month-long Graham crusades slated: Billy Graham ıdquarters announced at New York that the evangelist l hold month-long crusades in San Francisco next ril and in Charlotte, N. C., in October, 1958. If audi- ium facilities are available, the spokesman said, ther four-week campaign will be conducted in Buffalo t November.

●

ınches world-wide camping program: A world-wide ies of Word of Life camps, designed to provide the ıth of the world with a Christ-centered camping pro- m such as is available to United States young people, been announced by Jack Wyrtzen, founder and ector of the well-known New York camps. Already camps—one in Brazil and another in Mexico—have n acquired by Word of Life.

●

m promoting new audio Bible study: A new system Bible study, utilizing audio and do-it-yourself tech- ues, has been announced by Earle E. Williams, presi- t of Sacred Records, Inc., of Los Angeles. The new em will be available throughout the United States t September. More than sixty hours of Bible instruc- n have been recorded by more than thirty evangelical ologians, evangelists and educators working under supervision of Dr. Harold Lindsell, administrative n at Fuller Theological Seminary, Pasadena, Calif.

●

wegian Lutheran Synod plans name change: The wegian Synod of the American Evangelical Lutheran ırch may change its name to the "Evangelical heran Synod." At its annual convention in Mankato, n., the church, which has a membership of 12,000, mitted a referendum on change of name to its congre- ions. If three-fourths of them approve the change, new name must be ratified at the 1958 convention.

●

up weighs merger with Missouri Synod: The 9,331- nber National Evangelical Lutheran Church is con- ring the possibility of merging with the two-million nber Lutheran Church—Missouri Synod. At its an- l convention in Minneapolis, the denomination in- cted its committee on doctrine and practice to con- ıe negotiations with the Missouri Synod and report k at next year's meeting.

CBMCI to convene in Phoenix: More than a thousand delegates from the United States, Canada, Great Britain, Korea, Northern Rhodesia, Mexico and other countries are expected to attend the twentieth annual convention of Christian Business Men's Committee International at Phoenix, Ariz., October 23-27, 1957, Dr. T. E. McCully, CMBCI executive secretary, announced.

ABROAD

Indonesians hear warning against rock 'n' roll: President Sukarno, speaking at a public meeting in Bodjonegoro, East Java, warned of the rock 'n' roll craze, "which is bringing a moral crisis" to Indonesia. "Let us not forget the boundaries of decency," he said. "Let us not forget our own culture and turn to mambos and rock 'n' roll. Young men and women, beware of the rock 'n' roll craze, which is bringing a moral crisis."

●

YFC to conduct fifty-two crusades abroad: Youth for Christ members will conduct fifty-two week-long evangelistic crusades among teen-agers in Scandinavian countries in August. Rev. Sam W. Wolgemuth, of Wheaton, Ill., YFC overseas director, said forty of the campaigns will be in Denmark and the remainder in Sweden, Holland, Norway, Finland, Switzerland and Germany. The crusades will follow the ninth Youth Congress on Evangelism in Copenhagen in August.

●

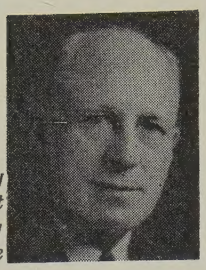
Australian ministers visit Communist China: Four Australian Presbyterian ministers arrived at Hong Kong from a two weeks' visit to Communist China with apparently little to say about religious conditions there. Rev. E. J. O'Rourke said the Chinese Protestant ministers the group talked to appeared to be honest when they said they were free to practice their religion. He said the pastors were critical of the government in "some ways," as Australian ministers are of theirs. "But," he added, "they appear satisfied with life in China."

PEOPLE

Pastor conducts "Voice" series: O. H. Bertram, pastor of Redeemer Lutheran Church, Philadelphia, now conducts a regularly scheduled series of devotional programs on The Voice of America. Transcribed in the German language under the title "American Culture," the programs are released weekly. Pastor Bertram, upon being notified that his programs were to be regularly scheduled said, "This privilege of supplying broadcasts on a weekly basis to people behind the Iron Curtain is the church's great opportunity to bring the message of Christ to a people in spiritual darkness."

●

Installed as Methodist Conference president: Dr. Harold Roberts, principal of Richmond College, Surrey, was installed as president of the Methodist Conference of Great Britain for 1957-58 at its annual meeting in Nottingham, England. Inducted as vice-president was Philip Race, lawyer from Lincoln, who at the age of forty-one is the youngest ever appointed to that office.



Dr. Thomas Moseley
President
Nyack Missionary College

WELDON B. BLACKFORD, Editor

America's First Bible School

Nyack Missionary College

By DR. THOMAS MOSELEY, *President*

Hearty greetings from Nyack Missionary College to our Alliance Youth Fellowships. We are glad to hear of the sparks of divine life manifest in your midst, and we pray with you that the breath of God will fan them into a flame of revival so that wherever you go these sparks will fall into the hearts of all you contact for Christ.

Many of you, I am sure, have heard the voice of Christ speaking to your heart: "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." If this is so, do not put off your program of preparation for bearing fruit that shall remain for eternity. Get in touch with the Alliance school in your region and start your training as soon as the Lord leads.

Nyack Missionary College was the first missionary college to be established on the North American continent. It was started in New York City by Dr. A. B. Simpson in 1882 and is now located twenty-five miles north of New York City on a beautiful hillside overlooking the Hudson River. The sixty-three-acre campus is located in the midst of rich woodland, with fourteen main buildings now listed on the campus map. It is a summer paradise for visitors and a delight for those interested in winter sports. We have a faculty of thirty-five highly qualified men and women and a staff of twenty-three.

At Nyack Missionary College four four-year degree courses are offered: a Bachelor of Science in Theology, a Bachelor of Science in Missions, a Bachelor of Science in Christian Education and a Bachelor of Sacred Music. We also offer a five-year course in theology leading to a Bachelor of Theology degree. Approximately 50 per cent of the curriculum is in the specialized fields of theology, missions, Christian education and sacred music; the other 50 per cent is devoted to background courses in liberal arts which give the Christian worker an appreciation of life's problems.

The faculty and administration at Nyack Missionary College aims:

To develop within each student a wholesome spiritual life, consistent with the Word of God . . .

To foster a spirit of prayer and a missionary vision . . .

To establish the student in fundamental doctrines of the Christian faith . . .

To prepare a thoroughly evangelical Christian ministry . . .

To assist the student in developing wholesome attitudes and Christian character . . .

To train the student to think logically and to express himself clearly and effectively . . .

To assist the student in developing the habit of continuous intellectual and spiritual growth . . .

To provide the student with essential techniques and skills to become an effective preacher, missionary, teacher of Christian education or minister of music.

A question we all want answered is "How much will it cost?" The total cost for the nine-month school year at Nyack Missionary College is $896, approximately $100 per month. Any student who is unable to pay the full semester's charges on registration day may make four payments extended over the semester: one fourth on registration day, in September, and a fourth in October, November and December. There is a fee of $5.00 for this payment plan to cover the costs of bookkeeping.

When we think of outstanding graduates of Nyack Missionary College we are reminded of Dr. H. L. Turner, President of The Christian and Missionary Alliance; Rev. Nathan Bailey, Vice-President of the Society; Rev. W. F. Smalley, Education Department Secretary; Rev. H. E. Nelson, Home Secretary, and Rev. L. L. King, Foreign Secretary. And as we look into the past we think of Dr. Robert Jaffray, who pioneered in Indo-China and Indonesia; because of his vision there are today fifty-five thousand baptized Christians on these fields. Rev. John Willfinger was a pioneer to Borneo who with his colleague won 1,900 head-hunting Dyaks to Christ; later he was bayoneted to death by the Japanese during the second world war, winning a martyr's crown. These are some of the more than 10,000 graduates of Nyack Missionary College.

God is still looking for pioneers on the mission field and in the homeland. If you have heard the call of God, "Whom shall I send?" answer immediately, "Here am I; send me." He needs you.

If you live east of Chicago write me or Rev. Thomas P. Bailey, Director of Admissions, Nyack Missionary College, Nyack, New York, and we will be glad to send you a catalog and an application blank. A hearty welcome will await you at Nyack Missionary College on September 9.

Blessed is the man who, having nothing to say, abstains from giving us words of evidence of the fact.—GEORGE ELIOT

Council in the Baouli Church

By REV. GORDON C. TIMYAN

)RWARD steps in the indigenizan of the church and the ministry Dr. H. L. Turner featured the nual Baouli Church conference ld at Bouaké in February. Apoximately two hundred lay delees from nearly one hundred vilges gathered for the four-day meet-, together with twenty-six African rkers and sixteen missionaries.

Bible school graduation was held ring the conference when four ouli men were honored: Pierre nan, Pierre Kouacou, Pierre Kou-o and Paul Yao. Before receiving diploma from President Turner ch of them gave a testimony to the rd's faithfulness during the four-ar course. On the closing Sunday e of the graduates, Paul Yao, was lained to the ministry, with three ican pastors and eight missiones participating in an impressive vice.

We all rejoiced repeatedly as the nference received the financial orts of their first year on total f-support. Despite their having perienced the worst drought in rs, the seven church districts and central treasury had handled 12,487 francs (approximately $8,072) for the payment of its workers. In addition the churches had invested over 500,000 francs ($2,857) in new chapels, bringing the total given during the year to nearly two million francs. This amount had been adequate to pay every pastor, catechist and monitor every month and still have a balance of 14,088 francs at the year's end! God has honored the step of faith of the 1956 conference when the Mission subsidy was cut off entirely.

Now it was time to take another step forward. In most of the districts the missionary, while actually only one member of the finance committee, had served as guardian of the church funds and in most cases he was the disburser. This was seen to be contrary to the 1955 decision to assume self-support, since in effect the missionary remained district treasurer. After considerable discussion, the conference voted unanimously that each district name an African treasurer who with his finance committee (on which the missionary would serve as a voting member) would receive and disburse all church funds. The central treasury, which would continue to receive and disburse surpluses from the districts, would have an African treasurer with the regional chairman a voting member of the committee. Thus the responsibility for managing their church finances was placed squarely in African hands.

Dr. Turner's Bible messages were greatly blessed to the delegates as he ministered morning and evening under rich anointing. Seminar groups for instruction were held for the lay preachers, church elders, full-time workers and church committeemen. Two business sessions daily dealt with the practical problems of the growing church. Full discussion preceded the voting of each question. On Saturday afternoon the delegates from the seven districts met separately to elect their three-man executive committee composed of two laymen and a worker. To these key men was given the responsibility for the progress of the church in Baouliland.

As the stakes of the African Church were being strengthened, there came a burden for the lengthening of the cords into the outlying regions. Encouraging reports were given from two of the four new areas that had been entered during the year. From

Missionaries of French West Africa in conference during the visit of Dr. and Mrs. H. L. Turner

Missionaries in Viet Nam, Indo-China (see page 16), *with Rev. T. G. Mangham, Sr.*

Ngban and Yaore country came the news of the opening of seven new villages. Already there have been converts in these sections. One of the oldest districts reported a strong fetish village broken open, with sixty-six persons repenting. Here was encouragement to believe that a vision for reaching new areas is being born within the Baouli Church. This kind of self-propagation cannot be legislated.

On the closing Sunday afternoon the African pastors conducted an outdoor Communion service. Following a searching message by Dr. Turner, the delegates came forward to kneel and receive the elements from the four ordained men of the tribe. On this occasion for the first time the President of our Society was served Communion by African believers. In a fitting climax all of the delegates gathered around a common table to commune together and pledge their hearts to the completion of the task Jesus gave to His church.

The Vientiane Church

By MRS. J. W. WHIPPLE, *Laos*

Built and dedicated to divine services long before war years or troubled times, the Lao Protestant Church of Vientiane has heard the hymns of Zion and the Holy Word of God in Laotian, Vietnamese and French and today in English too.

The place is humble, yet they come—Laotian, English, American, Canadian, Indian, French, Filipino, Chinese; business people, government personnel, secretaries and ambassadors.

Mr. Thone Soun, the pastor of the Lao congregation, loves men. His messages on Sundays are full of earnest compassion. Seven days a week he visits the people. He holds children's meetings in several places and counsels a fine group of young people.

For a whole year before Mr. Thone became its active pastor, the congregation was held together by a committee of Christian laymen who assumed most of the preaching assignments. Despite the lack of pastoral leadership, the earnest spirit of these laymen brought fresh life and new vision to the congregation.

Recently one of the Christian families which had moved some eighteen kilometers to a country village desired to build a chapel in Ban Na Sai. An appeal was made to the Vientiane church. It was stated very simply. "Next Sunday," announced Pastor Thone, "when you bring your regular church offering, bring a second one. Our church committee decided we must help our brethren at Ban Na Sai to build their chapel." The following Sunday the second offering yielded around $25.00, which should provide a fine village chapel.

The English-speaking congregation gives enthusiastically toward church-mission projects. One gift amounting to $450 helped with the new church in Xieng Khouang.

The walls of this tiny Vientiane church are buckling from the weight of the posts and rafters are sagging due to the work of those sturdy destroyers of wood in this country, the termites. All who worship within these walls long to build a house of God more suitable and worthy. However, the one consistent prayer heard is, "Lord, save men and women in this place so dedicated."

Bible Teaching Brings Victory

By MRS. GEORGE DOCKTER, *Ecuador*

Our ministry is limited these months because of bad roads during the rainy season, yet many children have been reached through the vacation Bible schools. A number of adults have enrolled too, and along with the children have shown a keen interest in the things of the Lord. We have been conscious of the prayers of those at home who faithfully remember this work in prayer.

We have also been able to hold short term Bible schools for adults in the evenings, with teaching on prayer and divine healing. Many testified to the blessings received.

One young woman attended an evangelical service for the first time during one of these schools. After several days of hearing new truths and being counseled by some of the Christians in that little town she went one day to the home of a believer, carrying her collection of saints and sacred pictures, and there in the patio they burned them.

The Comparative . . .

(Continued from page 4)

sed, meditates on the law of his d day and night and is like a tree nted beside the rivers of water. Look at the blessing of God in New Testament, the Sermon on Mount in particular. The bless- of God is on the poor. The bless- is not the car you drive nor the ch house you own. Let's forget comparative. The blessing of d is on the poor and the pure, the persecuted and on the peace- ker. His blessing is the portion the mourner, the meek and the rciful.

In the Book of the Acts of the ostles, the blessing is in the Per- n of Him whom our Saviour called "Comforter." He comes to the iever to empower him for holy ng and to equip him for holy serv- . In the Epistles the blessing of d is not on the church in itself, t on God's dear Son who is the ointed heir of all things, the One o is all and in all; the One who the fullness of Him who filleth, from Him and through Him and Him are all things, to whom be ry forever and ever. And the ok of the Revelation concludes h the blessing of God on the man o overcomes by the blood of the mb and by the word of his testi- ny.

To understand that we are blessed es out discouragement and de- tism. It keeps us from living in moods. Though we do not attain the standards that we set for our- ves or others set for us, thank d we are still blessed. We can ve all of the competitive and com- ative to those who cavil about inconsequential, and we can re- e that we have come to see that an at his best state is altogether ity" and "walketh in a vain shew." We can rejoice that the blessing God is on divine revelation. The ssing of God is on spiritual per- tion. The blessing of God is on manifestation of the truth in our es. Jesus said to Peter, "Blessed thou." He didn't say "Blessed thou, Peter, because you have ew camel or you have new sandals wear to Council," but "Blessed art u, Peter, because you have a elation that is not of flesh and blood; my Father has revealed it unto you."

I am grateful, unworthy as I am, that God has revealed Himself in any degree to me. Simeon said, "Mine eyes have seen thy salvation." This is more than just a truth to be tossed around. It is more than a fact of historic Christianity; it is more than something pedantic; it is more than something for the class- room only. It is a manifestation of the truth in the life.

I'm thinking now more of morals than of miracles. I'm afraid that in some cases we have put the emphasis on the signs that follow, rather than on the requisites that must be followed. This is not a de-emphasis of the miraculous; God move in upon us in the supernatural; but there must be a manifestation in the realm of the moral or all of our folk are doomed to frustration.

When people hear of "signs that follow" but neither experience nor see any, they are likely candidates for the first thing that comes to town catering to those who love the ostentatious. There is to be the miraculous in our day; there must be! But the emphasis must be first of all upon the manifestation of the truth in the life, whether we see any miracles or not. There must be the preaching of this gospel which is the power of God unto salvation. There must be the declaration of salvation for sinful men. There must be the declaration of sanctification for stumbling men. There must be the presentation of succor for suffering men. There must be the second coming of Christ for sorrowing men.

And what's the reward of all this? It is not simply having the provision, but having the Person; for the Lord is the rewarder of them that diligently seek Him, and He rewards with Himself those that seek Him.

There must be a manifestation of the truth to every man's conscience in the sight of God. I think you know the context of this Scripture: "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." You notice that it is not a pronouncement we need, but a renouncement. It is not a statement of faith that we must have. It is not a positive presentation of what we are for or are against. In fact, our need is not even a creed per se, for a creed is the result of what we have come to believe, rather than something thrust upon us which we are compelled to accept.

I believe that if truth is real to us we will be animated by it. But it is not a denouncement; it is not a long-sleeved, black-suited, red-faced tirade against carnality. For a man can be diseased and not show it. A man can be deceitful and not declare it. It is a renouncement of hidden things, for it is possible to handle the Word of God deceitfully when we do not permit the Word to handle deceit in us. It is possible to divide the Word of Truth rightly, and yet there not be that cleavage of soul and spirit by the Sword of the Spirit. It is possible to get a reputation for being a deep preacher, and live a very shallow life.

Peter himself was Exhibit "A" of the meaning of Pentecost. Paul, though a writer of epistles, was himself a living epistle known and read of all men. I thank God for our Society's per capita giving, but I think I am speaking for the burdened hearts of all of us: we need to be known first of all for per capita living!

(Continued on page 15)

Times to Shout

Jesus Christ is the Man of the day. Books are still written about Him and asked for and multiplied.

Are we not cold about Him? Are we not too respectable, in the conventional sense of that term, in the arrangement and expression of our piety? Are we not successors, the unnamed but real posterity, of the scribes and Pharisees who were appalled by the enthusiasm which Jesus Christ evoked?

I do not want any of you to spread your garments in the way and cut down branches from the trees and to join the great cry unless these things express a real and healthy condition of the heart. Yet it must not be left unsaid that where there is absolute, unreserved consecration of the soul there will be corresponding expression in the whole demeanor of the life.—JOSEPH PARKER.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod. The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Miss Jane M. Hamilton left New York on July 16 for French West Africa, where she will teach in the school for missionaries' children in Mamou. Miss Hamilton formerly served in Gabon. She is a member of the Christian and Missionary Alliance Church in Beaver Falls, Pa.

Miss J. M. Hamilton
Gabon

Rev. and Mrs. James L. Evans and children, Carol and John, sailed from New York July 18, returning to India for their second term of service. They will be stationed at Dholka, in the children's boarding school, Gujarat.

Rev. and Mrs. Ralph E. Bressler sailed from San Francisco on July 17, returning to the Philippines for their fifth term of service. They will engage in pioneer work in the Allah and Koronadal valleys.

Rev. and Mrs. A. Merle Sluyter and children, John, David and Lois, sailed from New York on July 21, returning to Peru for their fourth term of service. They will be stationed in Lima, where Mr. Sluyter will resume his duties as chairman of the field. The children will attend school at the Alliance Academy in Quito, Ecuador.

The New Generation

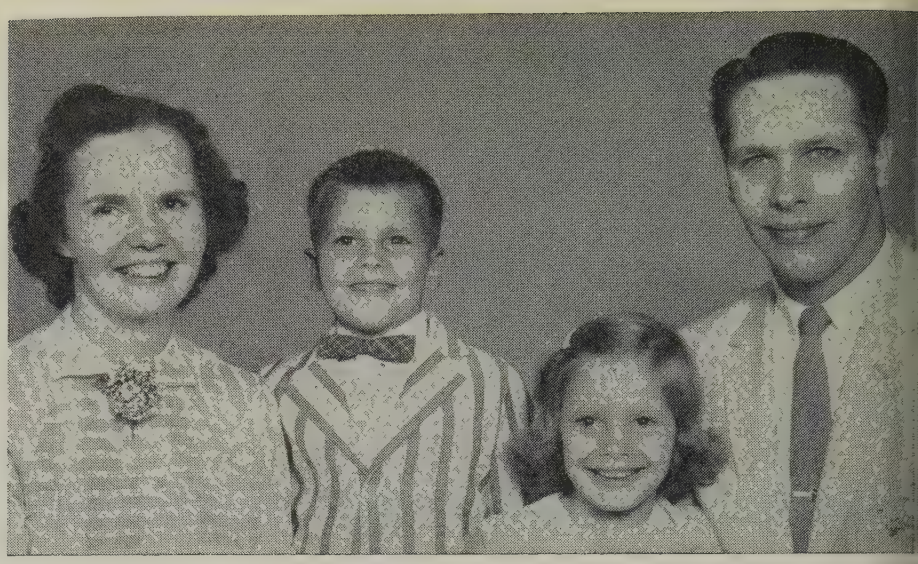
To *Rev. and Mrs. George Dockter,* Machala, Ecuador, a son, Timothy John, on June 14.

To *Mr. and Mrs. Paul Wood,* Quinney, Wisc., a son, Douglas George, on June 1.

To *Rev. and Mrs. Robert J. Reid,* Grande Prairie, Alta., Canada, a son, Darrel Robert, on June 8.

To *Rev. and Mrs. Paul K. Currie,* Edmonton, Alta., Canada, a son, Peter Scott, on June 8.

To *Rev. and Mrs. E. H. Lewellen,* India, a son, Tedd Mark, on July 7.



Rev. and Mrs. James L. Evans and children, India

To *Mr. and Mrs. Berman G. Smith,* Greenville, Ohio, a daughter, Ruth Anna, on June 21.

To *Rev. and Mrs. James Grumbine,* West Pittston, Pa., a daughter, Donna Louise, on June 18.

Coalport (Pa.) Church Refreshed

The Alliance Church in Coalport, Pa., experienced a time of unusual spiritual refreshing as a result of two weeks of special meetings held with Rev. and Mrs. Joe Day, of South Bend, Ind., June 2-16. Mrs. Day conducted a youth crusade during the first week and several young people accepted Christ. By the use of object lessons and scene-o-felt messages the gospel was clearly presented.

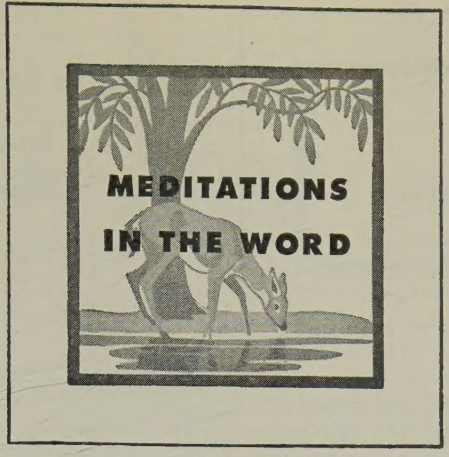
The evening services were well attended with many unsaved persons present each night, writes the pastor, Rev. J. David Schmidt. The campaign reached a climax on the last Friday and Sunday nights when many came forward to receive spiritual help. "The Christ-centered evangelistic preaching of Mr. Day brought a real spirit of refreshing to the church," the pastor writes.

Deeper Life Emphasized

Rev. G. W. Busse, of Minneapolis, Minn., emphasized the experience of the deeper life during special meetings held recently in the Alliance Church at Genoa, Ohio. The services were preceded by prayer meetings held on Saturday nights and the evening sessions followed a half-hour of prayer each night. Morning prayer meetings and spiritual classes were held daily and proved to be very profitable. During the campaign, ten persons were anointed for healing and testified to the touch of God.

The pastor, Rev. Mark Royce, reports that very few outside the regular congregation attended the services, but that there was a great moving of God's Spirit in their midst. He stated that it was the opinion of many that this touch of revival would continue and that "things were accomplished for eternity through these services."

Rev. and Mrs. A. Merle Sluyter and children, Peru



Compiled by EDITH M. BEYERLE

Sunday

ADING—Ephesians 3:13-21.
XT—*"That Christ may dwell in your arts by faith"* (verse 17).

We know the Lord Jesus had some sciples who came nearer to His heart an others; and love has still its inner ambers and finer shades. . . . There the "love (that) casteth out fear"; e perfect confidence in the Father nich has no cloud; a fellowship which eternal and unbroken. . . . Then ere is the love of Christ shed abroad our hearts, the very heart of Christ us. I cannot sing the song

"Give me a heart like Thine,
Help me to love like Thee,"

cause I am not able to resemble rist. I must have Christ Himself live in me. "As he is, so are we in is world." "That the love wherewith ou hast loved me may be in them, d I in them."—A. B. SIMPSON.

ay for The Island World; Eastern, uth Pacific Districts, Mexico.

Monday

ADING—Luke 24:46-53.
XT—*"Tarry ye in the city of Jerulem, until ye be endued with power om on high"* (verse 49).

The apostles had taken a four-year urse in the best theological seminary at ever existed, in which the Lord sus Christ was the chief and sole structor. They had been eyewitnesses our Saviour's miracles, His death d resurrection, and in a few moments ere to witness His ascension. Yet sus said they were not ready to work. ne world was dying; the apostles were e only ones who knew the saving ith; but they were not to stir a step til they received something further he baptism of the Holy Spirit. Now those men with such an exceptional aining were not allowed to enter upon eir work until they had received the ptism with the Holy Spirit, should we re to undertake that service until we ve been so baptized?—R. A. TORREY.

ay for India; Western Pennsylvania istrict, Puerto Rico, Jewish Work.

Tuesday

ADING—Psalm 31:1-14.
XT—*"For thy name's sake lead me, d guide me"* (verse 3).

Prayer becomes a two-way line of mmunication between a Christian ho desires to know the will of God d a God who desires that His chilen shall know and fulfill His will. is is one indispensable factor in certaining the plan and purpose of od for our lives. We should learn to ay without ceasing. Day after day, ur after hour, moment after moment e Christian should have his prayer e open. . . . Prayer is something at should be engaged in constantly. od is not too busy with what He is ing to talk with you continually. The Christian who desires to know the will of God should learn the fine art of uninterrupted prayer.—WILLIAM ORR.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—John 10:1-14.
TEXT—*"He . . . leadeth them out"* (verse 3).

Jesus, still lead on,
Till our rest be won,
And, although the way be cheerless,
We will follow, calm and fearless;
Guide us by Thy hand
To our fatherland.

If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not faith and hope forsake us;
For, through many a foe,
To our home we go.

Jesus, still lead on,
Till our rest be won;
Heavenly Leader, still direct us,
Still support, control, protect us,
Till we safely stand
In our fatherland.

—NICOLAUS LUDWIG VON ZINZENDORF.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Joshua 7:13-26.
TEXT—*"Indeed I have sinned . . . thus and thus have I done"* (verse 20).

Marshal all your life before Him as Joshua marshaled Israel; sift it through . . . until at last you find the Achan who has robbed you of the blessed smile of God. Do not say: "Lord, I am a great sinner; I have done what I ought not; I have not done what I ought." But say, "Lord, I have sinned in this and this and that and the other." Call up each rebel sin by its right name, to receive sentence of death. Your heart is choked with sins. Empty it out as you would empty a box, by handing out first the articles that lie on the surface. When you have removed them, you will see more underneath. . . . Never rest till all are gone. Confession is just this process of telling God the unvarnished story, the sad, sad story, of each accursed sin—how it began, how you sinfully permitted it to grow, how you have loved and followed it to your bitter cost.—F. B. MEYER.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Luke 24:1-12.
TEXT—*"Remember how he spake unto you when he was yet in Galilee"* (verse 6).

A lapse of memory is a very bad thing always. It may be very embarrassing also. And it may be the cause of great perplexity and sorrow, especially when connected with divine things. Such was the case in this instance. Jesus had taken particular pains to tell His disciples well in advance that He was to suffer and die, and then rise again the third day. But in their shock and grief they forgot everything except that He had died and had been buried! A complete lapse of memory—how tragic! But was it any more tragic than some of the things we forget as His followers today? For instance, He tells us, "Let not your heart be troubled," but we continue to worry! Often as manifold as are His statements are our lapses of memory! Poor dust are we at best!—PAMEII.

Pray for China, Hong Kong; Northwestern, New England Districts.

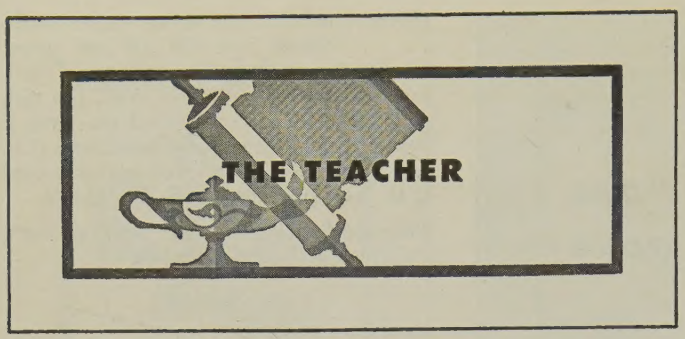
Saturday

READING—John 14:1-15.
TEXT—*"How can we know the way?"* (verse 5).

All ways cannot be right. There must be one good way, one sure and certain path amid the labyrinth of human life that will lead us surely and directly home. The whole message of the Bible is that there is such a way. It tells us that the world is off the track, that the race of mankind has become lost in a wilderness from which there is no escape but one. It tells us that the ways that may seem right to the unregenerate heart of man lead only to darkness and eternal death. It tells us that the way of life is straight and narrow, and that the ways of destruction are broad. When Christian in *Pilgrim's Progress* came to the foot of the Hill Difficulty he found three ways stretched before him. The narrow way led up the hill while the other two, called Danger and Destruction, led around the side. . . . Christian took the narrow way which led him to life. —EVANGELICAL CHRISTIAN.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

To make your friend missionary-minded send a year's subscription to THE ALLIANCE WEEKLY.



By DON J. KENYON

SUNDAY SCHOOL LESSON—AUGUST 18, 1957

Jonathan: Nobility in Friendship

1 Samuel 18:3, 4; 19:1-7; 23:15-18

DEVOTIONAL READING—John 15:9-15

GOLDEN TEXT—*"A friend loveth at all times"*—PROVERBS 17:17

BACKGROUND AND LESSON ORIENTATION

This lesson brings us to the most detailed and meaningful period of redemptive history. Samuel had been rejected as judge and the people had clamored for a king like other nations. Saul, the son of Kish, had been anointed, but after the moral debacle of his life David was brought to the foreground as the Lord's anointed. Saul in insane jealousy hounded David, making him a virtual fugitive. Jonathan was used of God to preserve the life of His chosen man. Jonathan should be credited with family loyalty but not with obstinate blindness. Knowing David's relation to God as well as Saul's moral failure, he sided with God in the outworking of His will in David although it seemed to turn him against his father. We see more than a close friendship; we see Jonathan as a loyal man of God.

CONTEXTUAL CONSIDERATIONS

David, the teen-aged slayer of Goliath, the stripling o Bethlehem, the grandson of Ruth and Boaz, now steps int the picture. Invited to the court of Saul his popularity mad him the target of Saul's jealousy. Saul became "David' enemy continually." When his murderous intentions were made known to his son Jonathan the friendship conceive in the will of God became the key to David's life. Whil Saul was seeking to kill David, his own son and daughte aided David to escape. Jonathan even risked his own lif for the life of his friend. It is hard to read of noble Jonatha going down in the fall of the house of Saul; the judgment of God are never pleasant reading. The abiding impressio of the story is the faithfulness of God in bringing His chose vessels into a place of usefulness.

SIMPLIFIED OUTLINE

1. *The Birth of a Friendship*—1 Samuel 18: 3, 4.
2. *Jonathan Intercedes for David*—1 Samuel 19:1-7.
3. *The Covenant of Two Friends*—1 Samuel 23:15-18.

KEY WORD ANALYSIS

"Ziph" (1 Sam. 23:15), a heavily wooded wilderness area in southern Judaea. It is "New Ziph" *(kaine ziph)* in the Septuagint. "New" is further translated "woods" (vv. 18, 19). This seems to have been the popular name for the area and was used rather than Ziph in referring to it. The wandering David had learned as a shepherd as well as a fugitive the places where he coul hide from his pursuers. It seems tha Jonathan knew of these secret hideouts It is incongruous with our idea of traini ing for a throne to think of David liv ing almost like an animal in the woods but there is no doubt that some of th finest psalms were pressed out of hi soul during this exceedingly dark perio of his life.

COMMENTARY ON THE PRINTED TEXT

1. *The Birth of a Friendship* (1 Sam. 18:3, 4).

A covenant could be a simple declaration of intention grounded upon the good word of the parties involved, or some act could be performed to validate it. The covenant between Jonathan and David was between men of honor and was grounded in love, and therefore did not need a formal oath. Both men were open in their dealings.

It was probably Jonathan who took the steps to consummate this friendship with such strong actions. David's frank response to his overtures shows that the feeling was mutual. Jonathan expressed his love by virtually stripping himself and clothing David with the tangible evidence of his affection. This love was immediate, deep and true.

2. *Jonathan Intercedes for David* (1 Sam. 19:1-7).

Saul's jealousy matured into murderous intent against the increasingly popular David. Jonathan was fully aware of David's destiny under God. Saul also seemed to know that his throne would be inherited by this man if he were not put out of the way. Significantly enough, Jonathan's magnanimous attitude toward David was in spite of the fact that he knew he himself was the heir to his father's throne—except for a divine mandate.

Friendships based only on the foundation of human and material considerations are very apt not to be true friendships. Jonathan's delight in David grew out of spiritual factors, and consequently he could surmount personal ambition and even family loyalty (23:17).

Jonathan's announcement to David of his father's intention to kill him would be considered treason in any court. Jonathan felt justified in warning David because David was obviously God's anointed. He could have done no more noble act than to protect his friend from the wrath of an unreasonable enemy even though that enemy was Jonathan's father. It seems that a specific time had been set for David's death. He advised David to hide so that the plot would miscarry. Jona than became the advocate of the hid ing David even as the men of Sau were seeking his life.

Whereas no court could arraign king for "murder," God could convic him of sin. Saul was reminded o David's loyalty to him and was assure that he had no just cause to continu his wrath against him. Saul, easil persuaded by evil, was also easily per suaded to good. Though David's lif was spared on this occasion, Saul wa soon to reverse his decision. David wa safe for the time being.

3. *The Covenant of Two Friends* (1 Sam. 23:15-18).

Saul soon broke his promise and David was again hunted like an anima in the wilderness of Ziph. There the man whose psalms have comforte millions was strengthened in God by the loyal Jonathan. Jonathan's com fort, mildly prophetic, was grounde in the known, not the unknown. A these men renewed their pledge o undying friendship it was in God's will

HELPFUL HINTS FOR LESSON PREPARATION

The teacher should familiarize himself with the geography of David's movements. The lesson may be made to live if these places become real locations on the map. Those early days before David captured Jerusalem and made it the capita are very vague in some minds. Where was Gibeah? Gilgal Michmash? Even a map in the back of a Bible will hel bring these facts into focus.

The Comparative . . .

(Continued from page 11)

Jesus said, "Said I not unto thee, it, if thou wouldest believe, thou ouldest see the glory of God?" 't that simple? But He also said, ow can you believe, that receive nour one of another [the comrative] and seek not the honour it cometh from God only [the perlative]?" I tell you, we dare not mpare ourselves with some who mmend themselves.

James asked, "Who is a wise man d endued with knowledge among u? let him shew out of a good nversation [his manner of living], works with meekness of wisdom. t if ye have bitter envyings and ife in your heart, glory not, and not against the truth. This wism descendeth not from above, but earthly, sensual, devilish. For ere envying and strife is [there uldn't be any envying and strife we didn't engage in the comrative], there is confusion and ery evil work." And wherever ere is confusion, there is envying d strife, because there is a living the comparative.

I beg of you, if any of you have y honor that you're trying to hold to, please turn loose. If anydy's trying to keep himself somere towards the top, let go! If ybody's trying to mind high things, ar the Word of the Lord and conscend to men of low estate. Christ umbled himself . . . made himf of no reputation." Paul said, "I seech you by the meekness and ntleness of Christ."

"Seekest thou great things for thyf? Seek them not." Remember, od resisteth the proud, but he eth grace unto the humble."

◆ ◆ ◆

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Never consider the future with too much concern. The future is God's and not yours. God will temper whatever is necessary according to your needs. Think only of using each day. Each day has its good and its evil, so that even the evil often becomes a good if we let God act.— FÉNELON.

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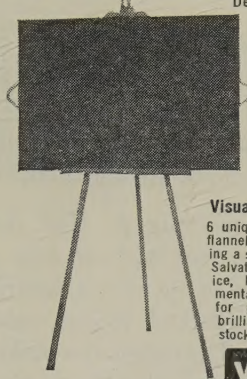

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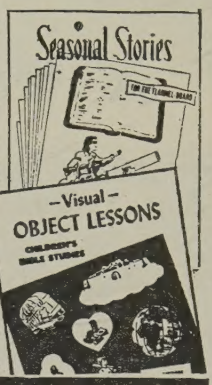

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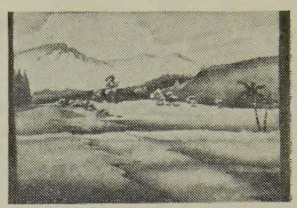

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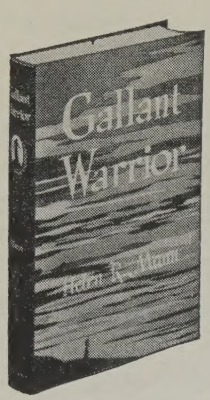

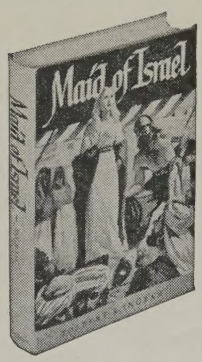

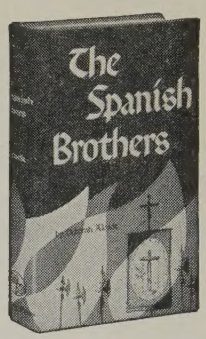

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The Year in Viet Nam

A Heartening Retrospect

MISSIONARIES reporting to the annual Mission conference in Viet Nam rejoiced in the Lord for what He had done among them in the past year.

They told of a four-week tent meeting in Hué during which fifty-one persons turned to the Lord. The large tent had recently arrived from America as a gift . . . A Sunday school institute made such a contribution to the spiritual lives of teachers attending that the national church chairman is urging that more institutes of this kind be held all through the field . . . A short term Bible class in the Bentre area brought rich blessing to thirty-five young people . . . Local gospel radio broadcasts were begun in several areas . . .

Literature production has increased 120 per cent during the past year. With expected new equipment the Saigon Gospel Press will be able to increase its output still more . . . Workers in Central and South Viet Nam have systematically distributed Gospels of John and copies of a young people's magazine, "The Dawn," among inmates in all the prisons.

The effects of the civil war are still a serious hindrance to the advance of the church in central Viet Nam, but pastors and Christian workers are coöperating with the missionaries in proclaiming the sufficiency of Christ. Romanism, Buddhism and Communism have failed to satisfy the hungry hearts of the people, and many of them are responding to the truth of the gospel.

Three young Chinese workers have been ordained to the ministry. This means a step forward in the self-government of the Chinese church. New people are coming to know the good news through the new bookroom in Saigon. The Chinese congregations in both Saigon and Pnom Penh are in need of new church buildings, but government restrictions prevent their going ahead.

New missionaries are applying themselves to mastering the language . . . More capable national workers are needed to enter parts of the field for which there are now no laborers. The field is white unto harvest . . .

There is much to encourage and there is much yet to be done.
Pray earnestly for Viet Nam.

Conference picture on page 10

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